

Taxi inquiry opens

by G. Pierre Goad

A public inquiry by the Québec Human Rights Commission into allegations of racism in Montréal's taxi industry began yesterday at the Palais de Justice de Montréal.

A three person "comité d'enquête" will sit until the end of February to hear testimony and will then present a report on its findings to the Commission.

The formal public inquiry has been convoked by the Québec Human Rights Commission as a result of the Commission's initial investigation of allegations of racism in the city's troubled taxi industry.

The inquiry committee has the power of a superior court judge, including the right to subpoena witnesses and documents. Witnesses in turn have the right to legal counsel.

Specifically the inquiry committee will be hearing testimony on allegations of mass firings, certain cab companies refusing to hire black drivers, black cabbies being refused access at certain "lucrative" taxi stands, company dispatchers accepting "discriminatory requests" from clients, police harassment of black cabbies, "racist publicity" by certain companies directed at companies employing blacks, clients refusing to get into cabs driven by blacks and "racial tension" between some white taxi drivers and black drivers.

Black taxi drivers in Montréal are primarily of Haitian origin. Immigration from Haiti to Québec has increased markedly in the last ten years and many recent immigrants have sought employment in Montréal's low-paid taxi industry.

Three local Haitian associations have asked La Ligue des Droits et Libertés, a public interest legal group, to represent the Haitian drivers before the inquiry.

League lawyer Alain Arsenault said that "we are here to represent their individual and collective interests before the inquiry."

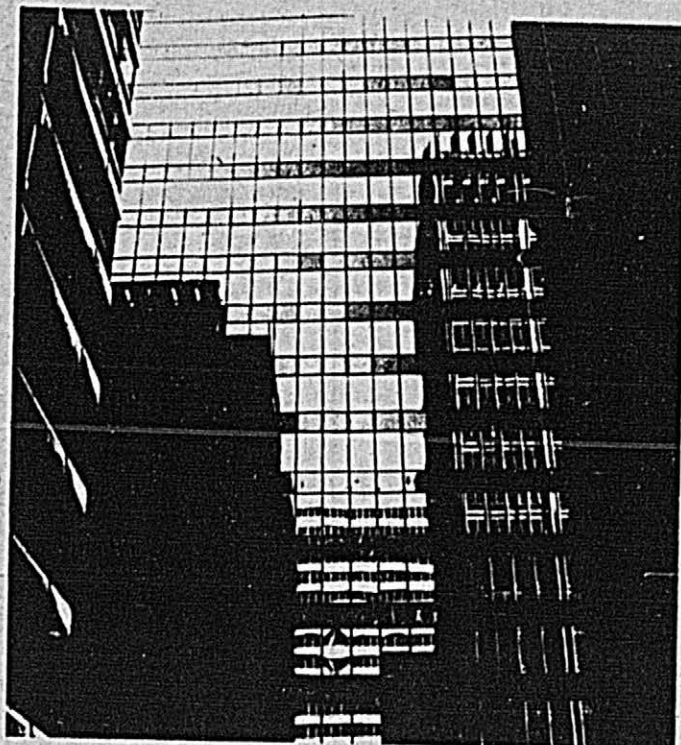
La Ligue has conducted its own investigation into the allegations and has concluded that racism does exist in the taxi industry. The inquiry committee on the other hand has to approach things with an open mind said Arsenault.

"The public inquiry will educate the public and will help solve the problem (of racism) over the long term but I would like to see the commission propose short term solutions which could include, for example, forcing taxi companies to hire a certain quota of black drivers," said Arsenault.

There was a palpable air of tension both inside and outside the hearing room yesterday. A group of white taxi drivers sitting in a waiting area outside the hearing room clung together.

One white driver complained that "this inquiry is a waste of time."

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In George Orwell's 1984 the department of propaganda is called the 'Ministry of Truth' and the department of war the 'Ministry of Peace'. In Québec the home of the our legal system is called the 'palace of Justice.'

daily — EDWARD G. ARZOUJAN

Studsoc exec stalls on co-op issue

Opening of Women's Union birth control co-op delayed

by Paula Slepniwicz

The proposed Women's Union birth control co-op still awaits approval following a meeting last night of the Students' Society executive committee.

They decided to refer the decision regarding the project to Students' Council.

Members of the Women's Union co-op organising committee attended the executive meeting to discuss the project. They were told they would be given a decision that night. The executive committee refused The Daily permission to attend the meeting.

According to members of the organising committee, the executive feels that the issue is now a political one as a result of the comment and article in yesterday's Daily.

"We feel that the issue has now moved into the political arena, so it should go to council. We're strongly recommending that council approve," said Students' Society Vice President Internal Bruce Hicks.

When asked why the decision is now viewed as a political one, Hicks refused to comment.

Jana Hennessey, a member of the Women's Union co-op organising committee, said "This is upsetting because we had hoped to open (the birth control co-op) next Monday, but since the executive has stated that they'll recommend approval of the project, we can only hope for a speedy passage through council."

Students' Council meets next Wednesday, and if they approve

of the project the birth control co-op will open the following Monday.

"We have all the supplies, the information pamphlet is ready to go to the printers, and the trained staffers are prepared to staff the clinic as soon as possible," explained Hennessey.

The clinic is scheduled to

operate Monday to Friday from noon to 3 pm in the Women's Union.

According to Hennessey, if council does not approve of the project, the Women's Union will not give up.

"In the event that council refuses to permit the establish-

Please turn to page 2

Broken promises: why McGill residences could cost less

by Melinda Wittstock

Residences at McGill are expensive but how can they cut their costs?

According to McConnell Hall Residence Director John Southin, the four co-ed residences could cut their costs by more than \$100,000 if they operated only one dining room instead of two.

"Douglas students pay and extra \$200 a year to have their own dining room, but Bishop Mountain Hall, the dining room for the three other co-ed residences, is designed to serve 300 more people.

"However, the extra \$200 the Douglas students pay does not nearly compensate for the cost of two dining rooms. The students in the other residences pay as well," said Southin.

If only one dining hall was used, the fees would be reduced and co-ed residence students would save \$200 and Douglas students would save \$400, according to Southin.

Southin also stated that five years ago, the residences re-

quested the elimination of the Douglas dining hall to reduce fees, but "the university overruled the request because of political reasons with the full knowledge that it would result in higher costs, which they claimed they were willing to subsidize.

"Now their budget is too tight to subsidize, so they pass the costs on to the students through higher fees," said Southin.

An apology

The Daily wishes to apologise to its readers for the poor taste of the editorial page graphic and headline on yesterday's comment regarding the proposed birth control co-op at McGill.

The newspaper stands by the substance of the comment, but regrets the headline which detracted from the serious nature of the copy.

Furthermore, the author of the comment had no involvement in the selection of the graphic or headline.

McCash Museum

by M. Fred Méthot

Admission to McGill's McCord Museum will no longer be free and easy for certain members of the community. McGill staff, students and faculty will still enjoy free admission to this museum of Canadian history, but a graduated scale of admission prices has been introduced for all other visitors.

Dr. David Burke, President of the McCord Museum Corporation explained that the action was taken to generate money, "We don't expect to generate that much more money, but every little bit helps."

At present the McCord relies on federal and provincial grants for 60 per cent of their funding. Burke estimated that the federal government contributes \$150,000 annually, with the provincial government providing slightly less. Private contributions and a sizeable allotment from the university make up the remainder of the budget.

"We were the only museum of any significance in Montréal not charging admission," Burke added. "There are a lot of exceptions to the policy, we're only asking money from those who can pay."

Adults will be charged \$1.00, with a family charge of \$2.00. Non-McGill students and senior citizens will benefit from a reduced charge of 75¢, with children under 12 years admitted free.

Members of La Société des Musées Québécoise, Canadian Museum Foundation and the International Commission of Museums will also have free admission.

Dr. Shirley Thompson, Director of the McCord, issued an invitation to all McGill students.

"We're here to serve, unfortunately not many students know about us," she said.

The McCord Museum is located in the old Student Union building (690 Sherbrooke W.). At present an exhibit of doll houses from various historical periods is on display.

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Seemed like a pretty
short holiday, didn't it?

...Co-op

Continued from page 1
ment of the clinic, the organising committee will meet and decide on strategy. There are other avenues we can use," said Hennessey.

"This has been a frustrating experience with Students' Society since we felt the project was so necessary and so apolitical," Hennessey added.

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Meet this Friday at 3:00pm in
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...Haitian cab drivers testify

Continued from page 1

time. I don't have anything against them, but the real problem (in the taxi industry) is how much it costs to fill my gas tank."

The same cabbie asked a black driver if he thought caus-

ing "tension" would do any good.

"We don't want to create tension, we want the government to take its responsibility," replied the black driver.

"I'm losing 20 to 40 dollars because of this damned inquiry, just sitting around here," said another white driver.

Inside the hearing room most of yesterday's testimony concentrated on two cab companies, Association Moderne and Co-op de l'Est, which operate primarily in St. Leonard, Montréal North, and Ville d'Anjou.

About sixty white drivers left Moderne on July 1 1982 and joined Co-op de l'Est, which allegedly does not have any

black drivers and tried to capitalize on this fact by publicizing it by word of mouth.

The hearings will continue today. The inquiry, which has already heard some testimony behind closed doors and assembled and studied various documents, will hold public hearings three days a week for the next seven weeks.

The inquiry is beginning by studying the eastern sector of Greater Montréal, will continue by studying briefs and hearing testimony from minority rights and other groups and will then move on to look at the downtown sector and the western sector of Greater Montréal.

Today

Scrivener general meeting at 3:00pm in the DESA office. All staff members should attend.
Christian Fellowship meeting today, S.U.B. B-107. Will be reorganizing cell-groups and prayer meetings. All welcome.
Players Theatre auditions for *Home for Tracy*. Union 302 from 2:00-4:30 (We need three women.)
Lesbian & Gay McGill Union 425, 7:30pm. Tonight's discussion: *Nightlife as an alternative lifestyle — are we really night people?*

Tuesday Night Cafe Auditions for *Yours and Yours Alone* at Players Theatre (Union 302) 5:00-7:00. ph. 392-4637 or 687-2694.
Art History Students Assoc. Organizing a trip to New York. Cost starts at \$89.00 (CDN) For information: (after 7:00pm please) 735-1404 or 481-6244.
Alpha Gamma Delta hot chocolate and oatmeal-caramel squares. 3:00-5:00pm at 3547 University apt. 11. All undergrad women are welcome.
German Students Assoc. Join us for Stammtisch. Meeting at Pam Pam (1425 Stanely) 9:00pm on.
Auditions for *The Importance of Being Earnest*. Moyse Hall (Arts Bldg.) 7:00-9:00pm. By appointment only — contact English department office, Arts 155.
AIESEC general meeting. 4:00pm, Union 310. All welcome.
Community McGill meeting at 7:30pm, 3626 Aylmer, apt 5 - 845-8583.
Community McGill Francophone volunteers needed for CEREBRAL PALSY TELETHON. Contact Ellen at 845-8583 if you can help.
Chaplaincy around the fireplace conversation & hot chocolate 3:30-5:00pm, 3484 Peel. Topic is *Is there a conflict between Christianity & Capitalism?* Host: Chris Ferguson.
Anthropology department Professor L. Donald (University of Victoria) speaking on *Slaves in the Northwest Coast: Their Character & Behaviour*. Leacock 738, 4:00-6:00pm.
Library Workshop. Learn how to take out books from stacks and reserve collection. 1-2 or 3-4 Undergraduate Library info desk. 392-4288.
Montréal Neurological Hospital volunteer program (all interested) meeting at 4:00pm, Killam Bm. 2nd floor. MNH (3801 University). 933-2430.
Program Board Winter Carnival meeting Union 310 at 4:30. We need a lot of volunteers.
Program Board Karen Young in concert at Pollack Hall, 8:00pm. \$3.50 with McGill ID. Tickets at Sadies or at the door.

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Anti-totalitarian Argentina exposé suddenly becomes anti-Soviet

by Brendan Kelly

Brezhnev's death was the perfect excuse for the North American media to renew its attack on the Soviet system. Typically, the point stressed is the continued existence of Russian concentration camps for political prisoners. While in no way trying to ignore or condone these human rights violations, it is essential to remember that the U.S., too, has its prison camps.

For public relations reasons, Washington's Gulag is located in "friendly" fascist states in Central and South America. This is far enough from home not to be embarrassing.

A nauseatingly representative case was Argentina. The past tense is used because the Malvinas (Falklands) conflict forced the Reagan Administration to go through the motions of being upset with the quasi-Nazi government in Buenos Aires. The historical evidence suggests this is nothing more than a temporary measure to pacify British Prime Minister Thatcher.

The infringement of British rights was swiftly and strongly condemned by Washington but no similar condemnation of the six years of more systematic, brutal repression against Argentine citizens was forthcoming. In fact, the U.S. has been very friendly with the military junta that arose out of a 1976 coup d'état because of the army's tough anti-communist stance.

Last November, a huge, communal grave with over 400 bodies buried in it was discovered close to an Argentine military base. Today in interrogation, torture and murder have become a routine part of the Argentine government's policy. The number of government instigated disappearances is still increasing.

Perhaps the most well-known political prisoner in Argentina was Jacobo Timerman. Former editor of the Buenos Aires newspaper *La Opinión*, he was kidnapped by an extreme right-wing military squad and held in various prisons for 30 months starting in April, 1977. Due largely to international pressure, he was released and now resides in Israel.

He has just written a book about the Israeli invasion of Lebanon, *The Longest War*. Due to its expensive hardback price (\$11.95), it seems more relevant for college students to look at his prison memoirs, *Prisoner Without a Name, Cell Without a Number*, which has just been released in an affordable paperback edition. In *Prisoner Without a Name, Cell Without a Number*, Timerman's main concern is not a description of his prison life. However, he does chronicle the months spent in cramped, dirty cells, the electric shocks that were used to leave no bruises, the nonchalantly brutal guards, and the loneliness and despair felt by every prisoner.

Timerman writes, "the idea of suicide, its temptation, would appear like a delicious fruit in situations where only death could arouse some sensation of desire." But Timerman was not even allowed this option since he was constantly guarded. Madness would have been the only alternative.

One of the book's more important concerns is an analysis of the totalitarian mind. Timerman is very successful in his treatment of the fascist mind that constructs the dictum "What you don't understand you destroy".

"the idea of suicide, its temptation, would appear like a delicious fruit in situations where only death could arouse some sensation of desire"

He discusses the totalitarian's inability to comprehend pluralism or conflicting ideas. The dictator prefers "to ignore the complexities of reality, or even eliminate reality, and instead establish a simple goal and means of attaining that goal."

But soon after he makes these valid points, Timerman loses his way as he tries to generalize about the Argentine government's policies. His first major error is his inability to distinguish between the often irrational, extremist left-wing terrorists in Argentina and legitimate left-wing revolutionaries in other Third World nations. Thus Hitler's rise to power is compared to Castro's revolt against the Batista dictatorship in Cuba.

There is a constant equating of communism with fascism and one begins to wonder how this outlook could develop in the mind of an reasonable journalist.

It is explained by the fact that Timerman came from a White Russian family that fled the Ukraine in 1928. He mentions this towards the end of the book and it makes his frequent references to Stalin's concentration camps hardly surprising. Once again, however, he makes an erroneous generalization on the basis of a specific historical circumstance.

Timerman is never short of venomous attacks on the ills of the Soviet Union's repressive behaviour but never once does he so much as utter word of complaint about the United States' repressive intervention in Latin American politics.

This man, who has been a political journalist all his life and thus certainly cannot plead ignorance, says nothing of American repression in the Dominican Republic, in Chile, especially not its attitude of friendly acceptance toward its own fascist government.

At best, his attitude is tainted objectivity, at worst nothing less than blatant hypocrisy. His position becomes even more untenable when he openly states that he supports the U.S. government's backing of General Pinochet's military junta in equally fascist (and sometimes anti-semitic) Chile.

This stance comes from his strong belief in the necessity of means of repression to control terrorism (preferably legal). In the mid-seventies when the Peronist government was still in power in Argentina, Timerman had suggested the government give the army special powers to combat terrorism.

But as a Peronist senator pointed out to him: "the army will suppress only one sector of violence and not the other." So in spite of the obvious fact that the right-wing killers would be protected by this institutionalized repression, Timerman accepted the notion of "democratic methods of combatting leftist terrorism".

The sections concerning anti-semitism are more successful. He starts by correctly stating that the basis of anti-semitism is always the unspoken compliance of the majority of the population with the government's policies. "That silence that transforms a nation into an accomplice". The silence of 1930's Germany and its effects do nothing to alter the silence of Jews in the Argentina of the 1970's. This is something that should be remembered in these days of rising anti-semitic feeling.

But were Timerman's solutions viable for Argentina? He wanted Jews to open the question of anti-semitism "to public debate, allowing the entire community to participate publicly and inviting leaders who were prepared to debate openly with the military."

Knowing the army's Nazi ideology, this suggestion, if people had been naive enough to act on it, would have been simplified the army's job by pointing out to them the Jews most dangerous to their régime.

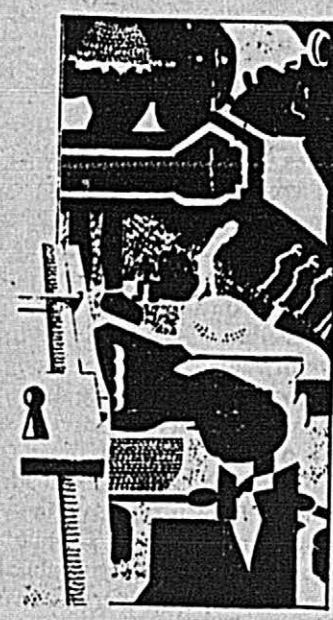
The questions most asked of Timerman by the soldiers, during his long torture-interrogation sessions, were about Zionism and his Jewish past. This leads Timerman to conclude that his Jewishness was the major reason for his arrest and subsequent treatment.

This explanation of his arrest downplays his seriously subversive role as the former editor of the only Spanish newspaper in Argentina that dared to print the names of the people who disappeared.

By making it primarily an anti-semitic case, he runs the risk of misrepresenting the more generalized repression in Argentina. Timerman acknowledges this: "Most of those killed were not Jews, and if we continue to feel sorry for ourselves as Jews, we will end up being hated by the non-Jewish victims."

It's disappointing that *Prisoner Without a Name, Cell Without a Number* is such a muddled look at the political situation in Argentina. The dynamic, paranoid, sometimes democratic but more often dictatorial, nationalistic and irrational nature of Argentine politics could lend itself to better writing.

Perhaps, objective analysis is not some Argentine politician once told Timerman, "Let's leave things the way they are. Something will happen. God is Argentine."



"That silence that transforms a nation into an accomplice"



DES DES DES

The wonder drug that isn't

by Mary Louise Adams

DES People always ask if I'm angry. Well of course I'm angry but my concern now is for all the others who've been affected by this drug and don't know it." At age 22 Harriet Simand has much to be concerned about — she's a DES daughter. A year ago last September she underwent surgery and extensive radiation treatment to combat vaginal cancer caused by an unnecessary and inadequately tested drug.

During the 1950s and 60s millions of pregnant women in North America were counselled to take DES — diethylstilbestrol, a synthetic form of the female hormone estrogen — in order to prevent miscarriage. In 1953, six years after the drug was introduced, it was proven ineffective for that purpose, but promotion and sales continued.

In the late 1960s DES was linked directly to a rare form of vaginal cancer in young women who had been exposed to the drug while still in their mother's wombs — young women like Harriet. Finally in 1972, after 25 years of use, DES was banned for use during pregnancy in both the U.S. and Canada.

Since 1972 studies have shown that the children of women who took DES while pregnant suffer from various other reproductive abnormalities. The mothers themselves face an increased risk of breast, cervical, uterine, and ovarian cancers.

In spite of the inordinate numbers of people affected — an estimated 3-6 million mothers and their children in the United States — DES is not exactly a household word. Publicity in Canada has been especially scant: "Most doctors don't think that it was really widely used in Canada," says Harriet. But her doctor in Montreal estimates that there are maybe 30,000 DES exposed children in Quebec alone.

No attempt has been made by the federal government to trace and contact people who are DES exposed. "In Canada they can't even give you a wild estimate of the numbers involved," says Harriet. According to her, the national figures may run as high as 200,000 people. Chances are that most of them have no idea they've been exposed.

Harriet too knew nothing about DES 18 months ago — "I'd maybe heard about it ... somewhere in the back of my mind." Preparing to go to university, she went for a routine physical exam. Since then the realities of DES have been part of her everyday life.

It is estimated that between one in a thousand and one in ten thousand DES daughters will develop the vaginal cancer (clear-cell adenocarcinoma). Usually it appears in the late teen years. If detected early enough the chances of survival are excellent.

However, a far greater proportion of DES daughters (between 60 and 90 per cent), show benign structural changes in their reproductive organs. Most cases are not dangerous. However, it has been shown that DES exposed women are more likely to have fertility problems and difficult pregnancies than non-exposed women.



"What happened with DES is only one example of the consequences of thinking that modern medicine is infallible, that the physician is sacrosanct and that the patient (particularly the woman patient) is an object to be 'done to'." (from DES: The Complete Story by Cynthia Laitman Orenberg)

CUP

No respecter of sexual boundaries, DES also affects males. Abnormally small penises, abnormal sperm and semen, urogenital infections, penile bleeding, lumps or cysts in the testicles and undescended testicles have all been linked to *in utero* exposure to the drug. Although DES itself is not known to cause cancer in males, a man with undescended testes has an increased risk (about ten times) of developing testicular cancer.

For the last year Harriet has been trying to get word out about DES. "For me now, the important thing is that people know what it (DES) can do and why they should get checked." She's asked doctors and government officials to help her publicize the issue. But, "they tell me that it might be better if I didn't do anything. They don't want to scare anyone... Well maybe people didn't want to frighten me either, but if I'd known (about DES) this cancer could have been caught earlier."

Ask your mother" is the battle cry of DES activists. Find out if you were exposed and seek treatment if necessary. But unfortunately your mother might not know. In the heyday of the drug it would have been possible for a woman to be unaware that she was taking it. DES was marketed under at least 78 different brand names in the United States. There could be others in Canada. Some drug companies coated vitamins with DES to make them especially 'beneficial' to pregnant women — who were probably unaware that their nutritional supplements were laced with a synthetic hormone. DES is even known to have been used under the name 'anestrol' as a treatment of acne. So indeed, ask your mother but then try to see her medical records.

According to Dr. D.L. Norrie, a local gynecologist, most doctors keep their records for about ten years; legally they are only required to keep them for five years. The effects of DES exposure usually don't become evident until a child reaches puberty. So by that time any official documentation of their exposure has probably been destroyed.

Getting access to your own and your mother's records doesn't ensure that you will find the information you need. Some women who are certain they took the drug, says Harriet, have checked their files to find that DES either isn't listed or is only listed generically. Without knowing the brand name of a product or the pharmaceutical company responsible for its manufacture, it is difficult for a DES child to take any legal action. Such is the case for Harriet.

In some cases doctors have actually hampered women's search for past medical information. They fear both legal recrimination and bad publicity.

But they were legally justified in prescribing DES; it was a federally approved drug. What is inexcusable is that since 1972 doctors have failed to alert people about the dangers of DES exposure. They have failed to respond to urgent demands for information from people anxious about their health.

In the United States "DES Action" groups have formed to bring the issue to public attention. No such group exists yet in Canada but Harriet has applied for federal funding to start one.

Visiting her room in residence, one is immersed in DES action. Although Harriet is a third year student, her room is relatively free of the usual academic clutter. Instead, pamphlets, letters and books on DES are scattered everywhere. Searching through the stacks of paper for a particular letter, she comments on the chaotic nature of her filing system. "I should get my mother up here. At home she keeps me organized."

Without the backing of an official action group, Harriet has been spreading the word however she can. Last year she appeared on the CBC television show "Take 30" and people from the Northwest Territories to outport Newfoundland responded to the program and wanted more information.

Facts on DES, especially Canadian ones, are hard to come by. "I went to the Status of Women for information," says Harriet, "but I ended up giving them information... Anytime I get a government letter I have to laugh. In the collection I have... they all contradict each other." The government's ineptitude would perhaps be excusable if the connection between DES and cancer or DES and reproductive abnormalities was not documented, but it is documented and they still don't have any information on it."

If Harriet gets her grant, she'll be able to work full time on DES Action. Right now she's guardedly optimistic about her prospects. An official at the Department of Health and Welfare (the department she has applied to) told her she'd have to present them with "the facts" on DES before they would award her money. Harriet found that ironic, "I mean the whole point of getting a grant is to find out the facts."

The importance of DES Action groups goes beyond their research and advocacy functions. DES exposed people need support. They live with the fear of cancer and the disappointment of infertility. They live with anger, rage and humiliation because their health was sacrificed for corporate profit.

The psychological and emotional effects of DES are, for many people, its most devastating impact. Women who took the drug to protect their babies have had their love for those children and their trust in the medical profession flung back in their faces. They did what women at the time were supposed to do. They followed the advice of the experts. Now they fear for

continued on next page

How do I know if I have been exposed?

Ask your mother if she had any problems during pregnancy. Did she have bleeding, miscarriage, premature birth, or diabetes? Did she take any hormones during the first five months of pregnancy? (Stilbestrol was the most common brand name for DES in Canada. Remember too that some prescription vitamins included hormones). Find out if she or you can check her medical records (doctor, hospital, pharmacy) to see if she took DES. (If you think your mother took DES, or if you are unsure, see a doctor to be screened for DES exposure).

The DES examination for women

DES-caused changes often do not show in the usual pelvic examination or Pap smear. So make sure your doctor is familiar with the following procedures. They involve little discomfort and are essential for determining DES exposure. The exam should consist of: A careful visual inspection of the vagina and cervix for physical differences; A gently palpitation (feeling) of the walls of the vagina; Pap smears from the cervix and the vagina; Iodine staining of the vagina and cervix (normal tissue stains brown; adenosis tissue, a benign abnormality is caused by DES exposure, does not stain). DES exposed women should visit their gynecologist every six months.

The DES examination for men

Men should see a urologist for their DES exam. It will consist of: A lab check of urine and semen; A palpitation (feeling) of the scrotal sacs to check for irregularities; A Prostate check. (The physician inserts a gloved hand into the rectum in order to do a prostate gland palpitation. For many people this is an uncomfortable procedure). All men should perform a monthly testicular self-examination in the same fashion that women practice breast self-examination. Testicular cancer grows slowly and if found early can be cured. The best time to discover any small lumps is right after a hot shower or bath, when the skin of the scrotum is most relaxed. Each testicle should be gently examined with the fingers of both hands, slowly and carefully. Learn what the epididymis — the place at the back of each testicle where mature sperm are stored — feels like so that you won't mistake it for an abnormality. If you find any lump or growth, if most often will be on the front or the side of the testicle. Any lumps or suspicious areas should be reported to your urologist promptly.

This information is from DES Action in New York. For more information contact Harriet Simand at Box 140, Trent College, Trent University, Peterborough, Ontario, K9J 7B8.

continued from previous page

their own and their children's health.

In a society that values virility, DES sons carry a heavy emotional burden. Men, in general, tend not to talk about their reproductive malfunctions. Any condition that is less than perfect seems to put a man's masculinity in question — an apparently unenviable situation. DES exposed men must deal constantly with the doubts created by an unwaveringly sexist culture.

Support groups give people the courage to act on their anger. They have been wronged and justifiably they want the situation corrected. Acting together DES daughters, sons and mothers can persist when no one listens, when governments tell them that their cause — their health — has low priority. Acting together they have the power of many voices and the wisdom of much experience.

DES is a tragic example of corporate irresponsibility and government negligence. Approval for the drug was based entirely on corporate research which had not included animal tests or controlled studies (a type of test where one group of people is given the drug being tested while another is given a placebo. The two groups are compared to judge what effects the drug has had). Both of those procedures were accepted practice for determining the safety and efficacy of a drug at the time.

Joyce Bichler, a DES daughter, was the first to win a lawsuit against a pharmaceutical company for its

marketing of the drug. In her 1979 New York trial it became evident that three major drug companies — Eli Lilly, Abbott Laboratories and E.R. Squibb — had collaborated to get DES approved by the U.S. government. When they realized that independently none of them would be successful, they formed a joint committee and pooled their information. Scientists on the committee realized that DES had the potential to cause cancer, but because the rates were not "significant" they worked toward approval.

In 1953, a study at the University of Chicago showed that DES was ineffective in preventing miscarriages. The American government saw that as insufficient reason to limit the usage of the drug and it was prescribed to pregnant women for another 20 years. Drug company officials fail to acknowledge the ineffectiveness of DES when they tell exposed daughters and sons that it's because of DES that they are alive.

The full consequences of DES are as yet unknown. No one can be certain that its ill-effects won't appear again when DES daughters reach menopause or when sons and daughters have children themselves. The drug is still prescribed to treat breast cancer in women and prostate cancer in men. Ironically, men who take the drug have an increased risk of breast cancer.

Harriet plans to graduate this spring. With or without a grant she plans to continue her activism. "What else can I do? I'm going to keep on pestering people."

Reprinted from *The Arthur by Canadian University Press*



International film fest lacks 3rd world view

by Julian Samuel

Review of the Eleventh Festival International du Nouveau Cinéma, Montréal.

A review of any film festival is also a review of the taste that the selection committees are trying to impose — films don't simply arrive at the projection booth; they are preselected.

The dominance of the tastes of other European and 'world' famous film festivals was far from slightly felt here. The Montreal festival was another directionless low-grade collection of films. This becomes apparent if we compare it with the selection of films shown at both the poorly attended *Anti-racist Film Festival* and the *Les Femmes Refondent le Cinéma* (women's film festival: Nov. 12, 13, 14) held at the Cinéma-thèque and UQAM.

The *Eleventh Montréal Film Festival*, rather mistakenly, calls itself an 'international' film festival; if it is going to call itself by such a title, it ought to show an equal number of films from the Third World or developing countries, and not just America and Europe. It is suspect and dubious to use the word 'international' when only a handful of movies from the Third World are shown. The only film from India, *Image of the Night*, was rescheduled because of poor planning and limited 35mm projection space. This change was not well announced, and consequently, the film was poorly attended.

Small points aside, in this festival one could see a vaguely curious compilation of new wave, punk, colonial and neo-colonial, and a few political films.

No *Mercy no Future* by Sanders-Brahms from West Germany, deals with the psychological plight of a German woman whose mental illness is dramatized by her relation to an assorted collection of God-to-Christ figures.

The sexual-political center is almost always sexual intercourse. She is depicted as a kind of sex maniac



who is initially dominated by a man who is portrayed in the film as a sex-starved lecher. In turn, she is shown masturbating a wheelchair-bound 'cripple' in a quickly ascending elevator, and later, when she is being questioned about this event, she snaps, "If I weren't crazy do you think I would make love to a cripple?"

This kind of logic, so prevalent in this film and the film festival at large, is disgusting and shallow because it helps perpetuate stereotypical myths about the physically handicapped.

Another more pointedly vicious moment in the film shows us some 'guest workers' (visiting workers who generally take jobs in sectors that Germans don't want) picking up the 'crazy person' and having an orgy with her. Although the scene is laced with artsy interpretive ambiguity, the careful viewer can easily detect a belligerent racist undercurrent. The 'gang bang' occurs under red light; subtly and with superficial affection, the woman 'makes love' to four or five Turks in turn. Are we supposed to think that she is doing this because she is crazy, and not because she wants to? It is her mental illness that enables her to trespass on the racist taboos against German women sleeping with Turkish guest workers.

There is nothing wrong with the sequence as such, but given the national German context of this film and the way the German government, and some of its money-minded people exploit Turkish guest workers, we can rest assured that German audiences will, for the most part, shudder and say, "Sanders-Brahms is telling the 'truth': those Turks come here, take our jobs, and rape our women."

This scene leads to the question: would a 'sane' German woman commit herself to the same Turkish gang sex? According to this film, the answer is, only if she is insane. *No Mercy no Future* (a highly defeatist title), depicts Turks outside a socio-political analysis, without any sympathy for the wretchedly exploitative living conditions imposed on them by Germany.

In another instance, Sander-Brahms uses a Black from Ghana. The woman, who has by now graphically attempted suicide about six times, picks the Black up

at a train station. She has, just a few moments previously, completed having an abortion. She warns him about this — he, however, pays no attention. They rent a room in a hotel and for what seems to be the hundredth time, we see sexual intercourse: blood begins to pour in surrealistic doses. The Black, who is also another guest worker, becomes a 'savage' who shows no sympathy for the white woman, still sore from the abortion. What will white America and white Germany think when they see this 'foreign' film? Could this film ever have been shown at a Black film festival — would it even clear the selection committee?

Why does she have to be 'crazy' to make love with Blacks, Turks, and the handicapped?

The only person she does not have sex with is a born-again Christian who tells her he loves her. *No Mercy no Future* is a sexist and racist film made with the same artsy subtlety as *Triumph of the Will* (Riefenstahl, 1939). Its inclusion in the festival is a devastating comment on the selection committee. Why was this film shown? Because it was made? Or because it was shown at other 'World Film Festivals'?

Urop *Tot Trop Tard* by J.M. Strabb was a neo-colonial experimental effort fusing imagery from Egypt with historical monologues on exploitation and feudal societies. In principle, I have nothing against this kind of filmmaking, although I continually question the effect, in terms of informing people about the ravage of Egypt by Britain and France during the period under question. In the Strabb films the emphasis is on the interrelation of shots in visual and formal terms. It is not a cinema of information; we ask ourselves why the filmmaker used this shot with that imagery; we never question the historical events on the sound track. The film, barely understandable to those 'educated' in western film theory, would fall flat if it were ever shown to the actual victims of the colonial fiascos.

Please turn to page 6



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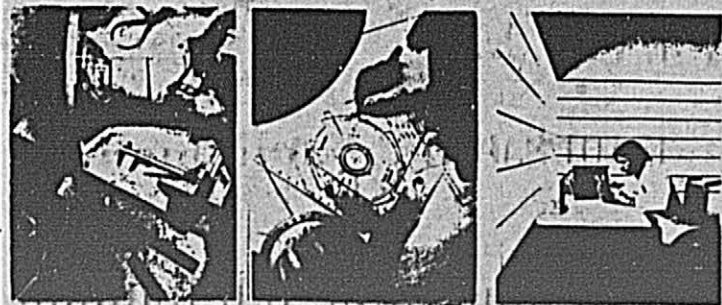
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the screen without a collar and tie/He could press the
button and he would survive

Paranoia in Amerika
The Au Pairs

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I got no illusions about the political left any more than the
right: just a shrewd idea which of the two side's gonna
stomp on us first

Tom Robinson

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Film fest

Continued from page 5

Trop Tot Trop Tard uses an extremely wide angle lens at great distances from the historical subject, the people, and hence we are distanced from the subject and can hardly relate to them in a meaningful way. The historical text read by someone with an arabic accent does not work in drawing our sympathies and bending our interpretation towards the side of the people. Clearly it is a western style filmmaker who is trying to adapt an experimental cinema approach to questions of the Third World.

At a particularly meaningless part towards the end of the film, Abdul Nasser is shown talking, in Arabic without subtitles, and, therefore without any real contextual significance. Had there been subtitles perhaps a substantial connection could be made between the historical voice-over and the relation Nasser had with the Egyptian masses.

A small number of political films were shown. An even fewer number of films made by women were also shown.

Films such as *El Salvador* and *Another Vietnam* were a fine indictment of American policy.

In *The King of Prussia*, about the ploughshares, eight people questioned the morality and 'ethical' system behind the arms race and arms manufacture.

Gestes and Fragments, from Portugal, was a detailed analysis of the April 25, 1974 coup. The role of the C.I.A. was one of the central themes.

Overall, it is sad and tragic to admit that this festival is one of the best Montreal has had to offer. A more determined effort at a coherent set of themes would have been better — more serious documentaries and less frivolous films would have ranked this festival among the best in the world.

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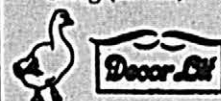
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